THE

MONTHLY JOURNAL.

Vol. X.] BOSTON, FEBRUARY, 1869. [No. 1.

PREFACE.

With the present number, the new volume of the "Journal" begins, the Year-Book having taken the place of a January number. It will be continued on substantially the same plan as heretofore, being edited by the Secretary of the Association, and intended to be pretty strictly what its name implies, "The Monthly Journal of the American Unitarian Association."

This does not necessarily mean that it shall be a bare record of the doings of the Association; and we trust it has not been merely that in time past. We have freely discussed many of the questions pertaining to our work; and these are generally the topics most vitally connected with the pressing interests of our cause, because the Association is the executive organ of the denomination, and has to do with all its great concerns. We have also given such reports and correspondence as we thought would best indicate to the supporters of the Association the kinds of effort they are helping to maintain. We have given a complete record of the action of the Executive Committee, because such report is due to the members of the Association. We have given the principal items of ecclesiastical intelligence, because, although these

have generally been previously published in our papers, many wish to have them in a more permanent form. Besides all this, we have endeavored to enrich the "Journal" with such contributions as we could get from our best writers.

We would add, that, in the desire to conform to the wishes of the denomination, much pains has been taken by the Executive Committee to ascertain whether any change in the character of the "Journal" would be advisable; and they have received suggestions without end. It is safe to say, that there is hardly a feature of it in regard to which some have not advised that it should be omitted, and about an equal number that it should be made more prominent than it is. The plan is continued in accordance with the unmistakable opinion of the great majority of those on whose judgment the denomination most relies.

The editor asks that the readers of the "Journal" will bear this plan in mind, in any expectations they may have. It is not a Family Magazine, nor a Literary or Scientific review, and is not to be judged on such a standard. We come to you in our working-dress, to show you our work, and talk about it; and to inspire you, if we can, with more interest in it. We are, however, grateful for many suggestions that have been given, and will try to carry them out. And now, for the sake of the purposes the "Journal" is intended to serve, we would ask for it the co-operation of all, and especially beg our ministers to remember that many in our parishes have not the same interest as they in the affairs of the denomination, and may need an occasional word from them to call attention to what is presented in the "Journal." With this help, we hope it may do something to widen and strengthen the earnestness of our denomination in its practical work.

EDITOR'S NOTES.

CO-OPERATION WITH THE AFRICAN METHODIST EPISCOPAL CHURCH.

ENOUGH has already been said in regard to the proposed co-operation on the part of this Association with the African Methodist Episcopal Church, for the good of the colored people of America, to explain sufficiently the general purpose and plan of this co-operation. It was begun with the feeling that this class of our fellow-citizens now have a peculiar claim upon our Christian efforts; that for many reasons these efforts can be most successfully made by the agency of men of their own color; and that there are certain broad methods of intellectual and moral and spiritual elevation, recognized by Christians of every name, in which we can work with any who will work with us.

Our brethren of the African Methodist Episcopal Church have, from the first, met us liberally on this ground. Without a particle of compromise of their theological position, and, on the other hand, without a particle of heed to the mischievous insinuations uttered by narrow sectarians of less liberal spirit, they have consulted with us upon this great work which Providence seems to devolve upon us and them.

The whole details of the plan of co-operation were intrusted to a joint committee of six; three from the African Methodist Episcopal Church, and three from the American Unitarian Association. This committee have had several meetings, and finally they have decided on the various items of their plan.

We are well enough assured of the general interest taken by the friends of our Association in this branch of

our work, to believe that they will welcome an exact statement of the kind of work which has thus been agreed upon, in which to expend the money placed in the hands of the committee by the American Unitarian Association.

1. A certain proportion has been devoted to the aid of worthy and needy students at Wilberforce, and in other institutions; a report of the character and circumstances of each individual to be made to the committee.

2. A certain proportion has been devoted to aid in the support of teachers in these institutions, especially for compensation to the professors of Antioch College, who lecture regularly to the classes in Wilberforce upon the topics pertaining to their several departments. In the letter of Bishop Payne, referring to this interesting connection between Antioch and Wilberforce, printed in the December number of the "Journal," there was a typographical error by which he was made to say that one of the professors from Antioch had begun a course of lectures on *Theology*. It should have read on *Zoölogy*.

3. Another method to which a certain amount has been applied, is in the circulation of tracts and papers approved by the joint committee.

4. But the largest amount thus far has been set apart for the establishment of libraries, designed for the better education of the ministers and of others who may seek improvement in this way. These libraries are to be placed where they will be most likely to be useful; and a set of regulations has been prepared by Bishop Payne, by which the most profitable use of them shall be insured, and by which the people may be encouraged to make each one the nucleus for a larger collection. Most of the ministers in the African Methodist Episcopal Church have had, of course, very limited opportunities for culture, and yet they are the men to whom the religious and educational

welfare of the colored people is especially committed. A large proportion of them are very eager to study, and to fit themselves better for their responsible duties. And the committee believe that the institution of these libraries is sure to lead to most excellent results.

Each library will contain about forty volumes. The list has been made up with great care, so as to be adapted to the use for which it is designed. Every person who will send to this Association for this purpose thirty dollars, can plant one of these libraries; and, if so disposed, can select, subject to the approval of the committee, the place to which it shall be sent, and thus be enabled to keep watch of its usefulness.

We ask a careful consideration of the plan thus briefly sketched, and shall welcome any suggestions in regard to it. This idea of having two sects thus work together is, strangely enough, a novel one, and has been criticised as altogether impracticable. We hope it will be proved that two Christian bodies can work together for Christian ends, even if they do not agree in some points of doctrine; and we shall take some pains to make known the precise method of our action here, so as to escape the evil of misconception from vague rumors in regard to it. We hope, besides, that the whole plan will so commend itself, that many will contribute to us to help carry out our purposes.

In order to avoid misunderstanding, it is proper to say that very probably our people will also be called upon by representatives of the African Methodist Episcopal Church, and other organizations for aid to the colored people, for their general missionary operations, or for church extension. Of course, we have no wish to prevent gifts for such purposes, but only to explain that their contributions come for the particular purposes above explained, *only*

when they are designated at the time as for the use of the joint committee of the African Methodist Episcopal and American Unitarian Association, and paid through the American Unitarian Association. All sums received by the Association, with such designation, will be at once set aside for such use.

SECRETARIES OF LOCAL CONFERENCES, AND MISSIONARY WORK.

The Secretaries of Local Conferences, east of the Alleghanies, have, during the month, held a meeting at the rooms of the Association, with the especial purpose of preparing and putting into operation a more effective system of missionary work.

The fact continually stares us in the face, when we are being thrilled by the reports of great opportunities for our effort, that there are all the time a score or two of ministers lying idle because they can find nothing to do. Among these, to be sure, are some respecting whom it is in no way unkind to say, that they have mistaken their calling, and that they are not likely to do very efficient service, as ministers, anywhere. But there are also among them some of our best men; and there are others, earnest and devoted, who would be a blessing to any congregation that would settle them; and others, again, who, if not likely to succeed, or not ready to offer themselves as permanently settled ministers, would, nevertheless, in some ways promote the interests of the cause, if only we could be sagacious enough to devise methods of using every variety of gift in the ways best suited to each.

These considerations led the Executive Committee of the Association, at its last meeting, to authorize their

Secretary, acting in concurrence with a Special Committee of the Board, to say to the various Local Conferences, that we were ready to co-operate with them in the employment of such men as may be available, and in such ways as may promise well to the cause. Accordingly, a meeting was called of the secretaries, to confer with the Special Committee, above referred to; and, after a full discussion of various plans and of the different kinds of work in the several fields represented by the secretaries, it was *voted*, "That each Secretary of a Local Conference be requested, at the earliest practicable day, to ascertain and report to the Secretary of the American Unitarian Association the number of Sundays, during the next six months, for which he would like to have a supply furnished by the American Unitarian Association, for missionary work within the limits of his Conference."

This vote contemplated the consideration of every kind of possible service. It was presumed, for instance, that much of the missionary work would probably be done by the settled ministers in the Conference; and, in such cases, what they would need would be simply a satisfactory supply of their own pulpits to enable them to go. In other cases, it was supposed it would be advisable to send a man, for one or three or six months, to labor steadily in one place. In yet other cases, it might be expedient to employ some one as an itinerant missionary to investigate the field, to circulate books and tracts, and to preach as opportunity might offer. In other cases, again, it might be desired to have some one as assistant to the Secretary of the Conference, relieving him of some of his duties, or performing under his direction such service as his gifts and the needs of the work might suggest.

With such flexibility of method, the whole plan is re-

ferred to the secretaries; and, in this report of their meeting, we would call the attention of any who were not present, and of other officers of the Conferences, to what was done.

We have referred only to the efforts of the secretaries in carrying out this purpose, but they, of course, will need the co-operation of every minister and every layman; and we would call upon every one who is interested in our cause to give some thought to the subject, and to communicate to the Secretary of his Conference any useful information bearing upon it. Let us see if something may not be done *at once*, both to offer chances of work to those who are ready to be employed, and to improve the opportunities which so richly abound.

So far as the American Unitarian Association is concerned, it holds itself ready, by money to the extent indicated in the vote of the Committee, and by all other help, to co-operate in any enterprises that may be started in the Conferences, which shall really commend themselves and promise good results. Much has been said, and we believe truly said, about the magnitude of the opportunity in precisely this direction. It is the earnest desire of our Executive Committee that it shall be well tested and improved.

VACANT PULPITS.

Prominent in all the consultation of the secretaries at this meeting, and in all our schemes for denominational or missionary work, is the desire to help fill with settled pastors our vacant pulpits. Such conviction have we all that this protracted condition of dependence on mere casual pulpit supply, and this lack of the pastoral function (which is very common), is the occasion of blight

to the life of our parishes, that we all desire to do every thing practicable to remedy it; and it was the belief of the secretaries that it might in some measure be remedied by their help, if the parishes would consent to avail themselves of it.

Let us picture a very common case. A society loses its minister, and its pulpit must be supplied, and a new man found through the efforts of the parish committee. The committee are usually very imperfectly acquainted with ministers, and write to the officers of the American Unitarian Association, asking a supply. They, in reply, take pains to select from among those available for the day one who seems most likely to be acceptable, and he preaches for them. If he does not suit, they ask for a different man to be sent the next Sunday; and, if he does please pretty well, they are just as likely to ask the same, because it leads them to think that good ministers are plenty, and they wish to see if the next one may not please a little better. And so it goes on, every new man either making some prefer him to anybody else, or else making everybody discontented and uneasy. The prolonged habit of listening to preachers merely with the view of trying them — as one tastes the flavor of tea — creates a fastidious spirit; and, meantime the absence of regular pastoral ministrations makes the religious life of the parish decline. In nine cases out of ten, if the societies, now long without a minister, had settled *one of the first three* men they heard after their former pastor left, it would have been better for them.

Now, one of the uses of the organization of Local Conferences is, that our societies may give each other support, and that each may enjoy the sympathy and co-operation and counsel of the rest; and they choose their best men as officers, on purpose to exercise such friendly oversight,

and to extend such helpful influence as occasion may at any time require; and if a parish situated as we have supposed, would at once take counsel of the Secretary of its Conference, and he, with such help as he might need from the officers of the American Unitarian Association, would advise and assist them, it is reasonable to believe that much benefit would ensue. It may be said, Why cannot all this be done by applying at once to the officers of the American Unitarian Association? We reply that these officers will still hold themselves ready to do all they can and we are presently to speak of their effort in this direction; but when it is considered that their care must be divided over the whole area of our denomination, and that the best of this help to which we refer must come from direct personal intercourse and influence, it is very obvious that it can be more efficiently rendered by one who while vested with some authority is also a neighbor, and able to come into personal relations with the society.

Just here, then, without enlarging further on this point, may we say a word to societies needing ministers: —

The various secretaries at the meeting referred to, suggested that perhaps they could not themselves proffer such service or suggestion, without seeming to interfere: we wish therefore to make it known that *the secretaries all hold themselves ready to give counsel or help in every possible way to societies within their Conferences;* and we earnestly invite our parishes to avail themselves of this aid.

CONNECTION OF THE ASSOCIATION WITH THIS SERVICE.

We have just intimated that the officers of the Association hold themselves ready to aid in all this work to the extent of their ability; and there will probably be a large proportion of cases in which it will be more con-

venient still to refer directly to this office. With a view to this, and for the purpose of aiding more effectually the Secretaries of the Local Conferences, the Executive Committee has authorized the employment of an assistant in the office of the Secretary of the Association, one of whose special duties it shall be to aid in promoting the regular employment of all ministers who desire a settlement or a place of stated supply, and the filling of all vacant pulpits and fields of labor not otherwise cared for.

Rev. L. J. Livermore has been engaged for the present to attend to this work, and may be addressed by ministers and parish committees at the office of the Association. This arrangement is in accordance with a purpose long ago formed, and will be in complete harmony with any other movements elsewhere made to accomplish the same result.

SUNDAY-SCHOOL SOCIETY.

Besides the action already explained, the interests of the Sunday-school Society were considered by the secretaries at the meeting above referred to; and it was *voted*, "That all our churches be invited to take up a contribution in May, as already proposed by the Sunday-school Society at its annual meeting; that the sum of six thousand dollars, which it is hoped to raise, be apportioned among the several Local Conferences, and that each secretary shall use his best efforts to ensure its collection from the churches."

INTROSPECTION.

An Answer to a Letter addressed by E. W. to the "Young Folks."

A Sermon preached in the South Congregational Church, Boston, by E. E. Hale, *Jan.* 3, 1869.

[The letter referred to below was written anonymously to the "Young Folks" Magazine. My friends, the editors of that journal, were kind enough to place it in my hands. In the hope of meeting the author's eye, I send it to the editor of the "Journal" for publication. — E. E. H.]

Romans xii. 3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

I have in my hand a conscientious letter from a young woman, — whom I do not know, and whom none of you know, — whose correspondent has sent me the letter for answer. I am disposed to think that the answer may be needed by more persons than her who has written the letter. I therefore read the letter now; and then I shall make my answer to it. The answer indeed involves many points which the writer does not seem to have suspected.

"Please listen patiently to a confession of the troubles of a young girl who thinks perhaps you will be able to aid her in the removal of them. I have, what seems to me very natural, a strong desire to be liked by those whom I meet around me in society of my own age; but, unfortunately, when with them my manners have often been unnatural and constrained; and I have found myself thinking of myself, and what others were thinking of me, instead of entering into the enjoyment of the moment as others did. I seem to have naturally very little independence, and to be very much afraid of other people and of their opinion. And when, as one might naturally infer from the above, I have not been successful in gaining the favor of those around me, then I have spent a *great deal* of time in the selfish indulgence of 'the blues,' and in philosophizing on the why and the wherefore of some persons' agreeableness and popularity and others' unpopularity.

"Being of rather a philosophical turn of mind, I would like to study my difficulties in reference to *cause* and *effect*, to find out if possible what is the *cause* of them.

"Does my want of independence, and fear of those around me, spring from selfishness? or, on the contrary, is my selfish indulgence of thoughts about myself and the opinions others have of me caused by want of independence, and fear of those around me?

"Are these two difficulties one and the same thing; *or, is one the cause, and the other the effect, of the other?* Or, again, *have they no connection the one with the other?*

"I put my questions in this way, that I may know whether to battle against selfishness to cure my *want of independence*, *want of self-respect*, and *fear* of others, — or whether these faults are to be attacked as having no connection with selfishness.

"Do you think a person is ever so deficient in independence, so wanting in proper self-respect, and so afraid of others, who is not, first, of a very selfish disposition? Still, one can be very selfish and wish to obtain the favor of the world, and yet be very independent, and have plenty of self-respect, and be afraid of no one: can they not? It seems to me so; and that it is not the *fear* of others, and want of independence, but the very *strong desire* for *popularity*, which is *selfishness;* and this *selfishness* causes the fear of others, the want of *independence*, the absence of self-respect, &c. Still, my own ideas have become so confused that I can place little confidence in my conclusions, and have therefore sought the advice of clearer heads than mine."

You observe that the author — whom for convenience I shall call Esther, though in fact I do not know her name — treats this subject, in her tormenting metaphysical self-analysis, as if it had chiefly to do with the art of pleasing. This is an art in which most women are of nature interested; and in which all women should be interested, and all men. True Christian society will never be established on the true basis of Christian love till all women and all men study, with consecrated zeal, the true method of giving pleasure to others. I do not, however, propose to confine myself simply to her inquiry in that regard. For the difficulty she has discovered — of the self-torture which comes in, where a person dissects herself, and holds up in the process the separate organized bits of her own being — is a difficulty which has to do with the whole of life. It is not only with reference to the great duty of pleasing others, but in reference to every duty and every experience, that this habit of self-torture needs to be controlled; that the true unconsciousness of a child of God — which, if you please, you may call a quiet self-esteem, or even self-satisfaction — may in its place come in.

I. Of course, we are not to say that a person never is to examine himself, any more than that he must always torture himself. But, on the other hand, we are not to make that very convenient and often absurd remark that the true line is between the two. St. Paul — who is as good a master of method in life as there is — St. Paul states the two rules well enough for easy memory, when he bids every man remember that he is the living temple of a living God; and, on the other hand, when he says, "let no man think of himself more highly than he ought to think." The efficient system for divine things, or for human things, is not found in thinking pretty well of yourself, but pretty ill of yourself also. It is not found by trying to keep in the middle. It is really found when you do not think of yourself at all.

For the truth is, we are not here of our own will: we did not send ourselves here; and we are not really engaged about our own concerns. We did not make ourselves: we do not support ourselves; and we cannot unmake ourselves. We are here because the Author of this Universe had certain purposes for us to fulfil. In the midst of other agencies of his, and high up among those other agencies, he introduced his own children, made in his likeness and alive with his life. Because he lives, we live. To support our lives, a thousand million other people are living and working in the world just now; and we, if we only knew it, are bearing a hand for them. To subdue the world, indeed, to God's higher purposes, all of us are here; and God knows, that, in proportion as we go bravely to work on that subduing, he will find us more fit for higher service in other worlds, when he calls us there. Because this is so, we do but violate the prime law of our being, and controvert its prime object, if, from the duty to be done, we rest; and, looking inward to our own digestion, or our own headaches, or our own heartaches, to answer our own conundrums, or to untangle our own puzzles, we use up the Life Divine, which from the Father of Life comes down.

There are a thousand analogies which show what wreck and forfeit such introspection makes of the life which has been given. In Mr. Olmsted's report of the first battle of Bull Run, he notes the lesson very curiously in the notion men had

of the passage of time. The men who were at work thought they were not engaged twenty minutes. The men who spent the same time in waiting thought it many hours. I suppose we can all of us parallel that experience in our own; and, without dwelling on personal experience, I believe we may fairly say, that where a nation runs down hill, and comes near destruction or comes to it, its fall has always been due to its men and women's stopping short and caring for themselves, — for the pettinesses which will come, when one thinks of himself and of nothing larger. What is the Fall of the Roman Empire, what we call its luxury and effeminacy, but the determination of its gentry, men and women, to eat what pleased their palate, and to drink what fired their blood, and to think on these things, and on what they should be clothed with, and what they should be amused with? What is the downfall of the old *régime* of France, but just the same terrible story, — told almost within our own hearing? All that attention to the etiquettes — to dress and to demeanor and personal appearance — so belittled the nobility and the courtiers who stooped to it, that, in their very pictures to-day, they look as if they had no brains; and, in their whole wretched history, there is not one step but you say they brought all their ruin on themselves.

All of these are illustrations from broader or from narrower walks of history, to show what must be, when the child of God, forgetting how infinite is the duty set before him, and the universe around him, which he ought to be engaged in ruling and in ordering, turns inward the powers of observation which he should use without himself, and, in his self-dissection, uses time and tools which might and ought to have been used for the whole world.

II. I am sorry, as a churchman and a Christian, to have to confess that I am afraid the Christian Church is responsible largely for this folly and waste of introspection. No matter how the Church made the mistake. I suppose it belongs to the old mistake of hermitages in the Egyptian deserts. The Church has had infinite power to check the habit, — thank God, has such power still. But I am afraid, in the past, that she has often used her power the other way. The

Master bade his friends watch night and day. Yes: for what? They were to watch to find some sign of his coming, some evidence of God's will being done; and, when they found that, they were to sweep into the train and help along the conquest. That gallant watch, of the soldier ready to do service the instant the alarum sounds, has been parodied by the preachers and the weepers, and becomes a watch of the beatings of your own heart, of the breathing of your own lungs, of the color of your own blush, and the pallor of your own faintness. The great apostle said that he did one thing, which was to press on; and that he pressed on, forgetting the thing that was behind, and looking forward to that which was before. And the Church, in a wicked burlesque of his enthusiastic cry, bids her penitents rake over and over the ashes of the past; renew with exaggeration the mortification of its sins; and, for the future, for that which is before, "leave that," — her preachers have said in their crocodile tears, — "leave that to God," which is where Paul even did not choose to leave it. He was God's child and God's partner; and what God wanted done, Paul prepared with God's own strength to do. The mischief which has been done, in the most pure and delicate natures, — by the impression that there is something religious in the exaggerated profession of sin, — is beyond account. Sin is not the best thing to meditate upon. It is probably, on the whole, the very worst thing. Love and right and truth — Christ, God, and heaven — are the ennobling principles and subjects of men's thought; far better for meditation, any of them, than a man's own sin, or than the world's sin; and the Church has done no true service to her members, when she has held them down from such high vision and contemplation.

For that morbid habit — which sets Robert Montgomery raving about the world's sin and punishment, and poor Cowper groaning about his physical weakness, as if it were a sin against the Holy Ghost, — sets Christian confessors in general to asking, —

"Whether my heart is right or no" —

instead of singing —

"Holy, holy, holy God!" —

does not stop with the frivolities of ritual, or the debasement of books called religious. I believe it would be easy to show that all the morbid drivel of Rousseau's analysis of his own poor life had the same origin. I believe you might show the same of Byron's sickly exhibition of his own *blasé* being. I believe it is from this church-trained method that so much of our modern poetry caught the infection of self-conceit, so that you can hardly read a copy of verses that does not tell you if the poet's head ached, and why it ached, and how often; and you are left thankful if he does not go on to other aches and diseases of his pretty self. It is in the midst of such drivel that I have found exceeding delight in the two great poems of William Morris. I do not know that in either of them there is taught in express words one religious lesson from the received theologies. I do know that no such lesson is specially aimed at. The author simply tells his story: that is all; and he makes it as real, as simple, as true, as he knows how; and he keeps himself the other side the page. His heartaches, his struggles, his failure, and his misery, his glory, his any thing, are no part of the poem. In this manly determination to do the work God gave him to do, and not to parade the tool or the workman, he shows the real spirit of "the Earthly Paradise." And one thanks him, therefore, that for his poem he chose that subject and that name.

III. Now, when I have said all this, my unknown friend Esther replies, that she knows so much already, as well as I do; that she has confessed in her letter that she is self-conscious to a terrible degree. But I have not yet told her how to escape that difficulty.

No!

And it is very certain that Esther will not escape it, by thinking about it, or writing letters about it, or in any way discussing it with herself or with her friends. Whoever else studies her disease, she had best not study it herself. For, in mental as in physical physiology it is probably true that a little learning is a dangerous thing; and that vivisection, or the dissection of the living subject, is a very painful thing.

Her difficulty is not simply that she is conscious of herself. It is that in thought about herself she is using up life, which was

all meant for the service of God. The weapon and the ammunition which were given for the great battle against God's enemies are not used against God's enemies. That is the difficulty, and the other is only second to it. Esther — be she who she may — is a child of God, born into God's world for special work, which, as it happens, only she can do. There are certain things which, however modest she be, she knows that she can do better than the people who do them now. They are very trifling, maybe. Does God know any thing about trifles? They are very stupid, maybe. "Is there any act of parliament" that Esther's life shall be entertaining? She has done them till she is tired, maybe. Is there any other act, that she shall be free from monotony? She has done them, and she was not thanked for it. And how many of God's children have been thanked for their sacrifice? How was Abraham Lincoln thanked for his? How was John Milton thanked for his? How was Columbus thanked for his? Farther back, and in lives more divine, how was Simon Peter thanked for his; how was John, the beloved, thanked for his; how was St. Paul thanked for his? Higher yet, and farther, how was Jesus Christ thanked for his? No, my child: it is not thanks we are after, it is not entertainment, it is not variety, it is not fame; simply, it is Life; and more life you and I must gain. And we gain that, not by fumbling in the ground, — not by asking questions, and scrutinizing the answers; but only by using the life we have, by doing the Father's will.

Once in the great torrent, we forget the little pulses of our own blood. Once working with Him, we begin to see somewhat of his purpose; and there is little danger then that we shall be annoyed about our own. Once fairly fighting in the great army, we shall believe that there is this vast strategy of his definite purpose; and there will be little danger that we shall be annoyed by our own more restricted plans.

I wish people would not talk of love, as if it were only a passion uniting two persons, only to be spoken of in the story-books. Christian love — in which every man cares for every man's welfare — is the principle of all modern life. It governs all modern law, so far as that law is to last. It is the life

of all modern society. And this other word, communion, is not a word to be shut up in churches, or heard only from the pulpit. It is not a word which belongs only to the Lord's table. It expresses the common life of the human race, — the life which so governs all its pulses, that if in human society there come a convulsion on one side of the world, the meanest beggar feels it on the other. So the fellah in Egypt knew of the emancipation of the American slave. So the outbreak of a well of petroleum in Pennsylvania affects the family life of the child in Kamtchatka. So the loss of the battle of Gettysburg by the confederates affected the security of the babies who slept under the palm-trees in Central Africa. That is what the pulpit means when it talks about "communion." That is what Paul means when he says we are all members of one body. And so soon as my poor agonizing child here will find out that she is in that vast communion; that she has her work to do, in the vast purpose of God, with them all, and for them all; so soon as she will gird herself to that heroine's duty, and bear the burden which angels are not too great to bear, and look outside herself upon the help and life her life and her energy may give to others, — so soon she will be fit part of the great movement of the kingdom of our God. And, so soon as she nobly takes the duty next her hand, seeks that kingdom and the fulfilment of its righteousness, all these little things — her own unconsciousness, her own ease, her own simplicity — will be added to her, — be added without effort, or even desire of her own.

My poor child, whose face I am never to see, as your name I am never to know, look for God and find him; look for his work and enter that; live in his life and fulfil his purpose, — and you will hardly know you have a life of your own. "Soul!" said the true saint, "I forgot I had a soul!"

And all of us, in proportion as we can cut loose from the folly in which even the church benumbed our fathers, of praying for our salvation from the punishment we have earned for our follies or for our sins; all of us, so soon as we can grasp something of God's design for the world, as we hear some of

his prophetic orders, and, to the wheels of some stalled chariot put our shoulders boldly, — all of us, so soon as we enter his service, shall know, indeed, that in that service there is perfect freedom.

DR. NOYES'S TRANSLATION OF THE NEW TESTAMENT.

The need of a new translation of the Scriptures has long been felt and acknowledged by intelligent persons of every denomination. The "Baptists" have within a few years expended great sums of money, and have employed the service of their ablest scholars, in the preparation of such a work; and many other attempts have been made, more or less successfully, to supply the need. The necessity is, in part, because our language has undergone a change since King James's time, so that some of the phraseology of our common version has become obscure; in part, because of errors made by its translators; and in part, because, since that version was made, many ancient manuscripts have been brought to light, whereby we have now the text of the original much more accurate than it was then.

No translation has hitherto appeared that has satisfied the want. Either they have unnecessarily changed the phraseology of the common version, which has become in a measure sacred to us by association; or they have betrayed lack of sound scholarship; or they have been prepared in the narrow interest of a creed, and have wrested the interpretation to suit some dogmatic ends.

Under these circumstances, all who knew Dr. Noyes have for years been hoping that he would prepare a translation of the New Testament, as he had already prepared a translation of a considerable portion of the Old. Few

men ever lived, better fitted for the task. His scholarship none could dispute, and his whole life had been spent in the study of the Bible. His judgment was rare; his impartiality was perfect: so that no individual belief or preference could by any possibility influence him to give other than what he thought the exact meaning of the original. With these qualifications, he had also a purity of taste and a mingled reverence for old associations and freedom from their trammels, which made him eminently fitted to be the one who should prepare the translation which was so much to be desired. Accordingly, the officers of the American Unitarian Association urged him to prepare such a work, and he gave the best part of his time during the last two years of his life to the revision of his already carefully matured notes, and in the preparation of the work for the press. He availed himself of the help of other scholars, and particularly of that of Mr. Ezra Abbot, to the value of whose services he refers in the Preface.

In the printing, the division into chapters and verses has been indicated only by figures in the margin. This circumstance, in itself, is of sufficient importance to justify the publishing of a new edition of the New Testament; and, at the last annual meeting of this Association, it was urged upon the consideration of our Board. This division, while convenient for reference, has produced a mischievous mutilation of the sense of the Bible, and has for generations been the occasion of such misunderstanding as can only be appreciated by cutting up in the same way any other set of narratives and letters, and having them read piecemeal, — a passage here and a passage there.

Altogether, then, we confidently believe that in this work one of the greatest wants connected with religious instruction has been completely met. We hope that the

book will be *at once taken into every family in our denomination, and* INTO EVERY PULPIT, *to be used in the public services on Sunday;* and we believe that it will so commend itself to persons of all denominations, as soon to secure a vastly wider spread.

We could easily refer to excellences which would abundantly justify our most confident praise; but we are content to leave it with this simple announcement to work its way. The price of the book has been put so low as to make it within the reach of all. — ED.

A FREE CHURCH.

BY REV. CHARLES H. BRIGHAM.

A FREE CHURCH is the ideal of the most devout and the most intelligent Christian believers now; and, all around, they are trying experiments in that direction. Especially in the Liberal body does the idea find favor. In the cities of the East, and in the cities of the West, great halls and theatres, used on the week-days for purposes of secular instruction and amusement, are now used on Sundays for religious teaching, which is given without money and without price to all that will come to hear it. This religious instruction, nevertheless, is not in the strict sense of the word "without price." Those who listen pay nothing. They come and go; and if they bring money with them, they carry it away. But somebody pays for it. The owners of these theatres and halls do not allow gratuitous use of them, but frequently make a large charge; and some one has to pay that. For a Boston theatre, where the listeners hear the free gospel, some one has to pay for each occasion of worship the full hire of the building. In many instances, the preachers *give* their services; but in others, they, too, have to be paid, as they have their families to support, and to prepare for these *free* services uses their time, as much as to prepare for any other service. Somebody has to

pay for these great meetings; they are not free like the light and the air; they do not by any means realize the ideas of George Fox or William Penn. Free as they are, they are often more costly than the services in the ordinary churches. They are simply places where religious teaching is given to a multitude at the expense of a few.

A perfect free church would be one where there should be no expense whatever, where the preacher should preach, and the singers should sing, and the hearers should hear, without ever thinking of any pecuniary obligation or pecuniary reward; where, if the meeting were held in a building, there should be no hire exacted, but the use of it should be given by the owner. Some of us may long for that time to come, may long to see such evidence that prophecy is fulfilled. But common sense tells us that no such thing is likely to be witnessed in our day; and reflection will show us that it is not wise or reasonable. In the present state of society, such a free church as that is not only impossible, but it would be positively a hinderance to Christian knowledge. To establish it would be to go backward, rather than forward. A church which should cost nothing to anybody would be good for nothing. It would have no value, either in the estimate of its members, or in its real gift to the world, and would teach the doctrine of selfishness just where it ought to teach the doctrine of disinterestedness.

The style of the early Christian Church cannot be taken as the sign of what the Church in our time must be. In some things we may properly go back to that style, but in other things it is not desirable that we should go back. We read, that in that first Church in Jerusalem, they had all things in common. Each gave all that he had into the common store, and left the administration to the apostles, who gave to the brethren as each had need. I suppose that no church now, however primitive its notions of gospel order, will be likely to adopt that method. I doubt if every church-member worth $50,000, or $20,000, or $5,000, or $500 will be ready to come and put all that into the church-treasury, even if his neighbors are ready to do it. The most remarkable of pious sacrifices in our time fall short of that mark. A man who

gives half a million to the Church, has, usually at least, as much more left. There is no probability that any church of intelligent men will to-day adopt that early communistic system, certainly not after the failure of so many experiments.

There will be private property among church-members as much as in the outside world. The farmer will have his farm which he cultivates himself, which is registered as his on the county books, and of which he will sell the crops and receive the profits. On Saturday, he will cram his wallet with the pay for his wheat, and never dream that he is bound to turn that all over on Sunday to the common stock of the Church. The mechanic will make his tools or his shoes, and never imagine that he has no Christian right to the proceeds of his toil. Nobody expects that Christian faith in our time abolishes the right or the privilege of private property. A free church is not by any means the synonym for a church where nobody owns any thing, where no one has any means. That is rather a pauper church, a very different thing from a free church. One of the last things that an intelligent man cares to see is a church which is nothing but an almshouse, where all the worshippers come to find bread for the body, and take away something while they bring nothing. That is not even such a church as the first Church in Jerusalem, where the community had means from the voluntary poverty of the brethren.

Let us see, in more distinct statement, what a free church is, according to the intelligent idea of such a church in our time. First, it is a church from which *no one is excluded*, to which every one can come, whether he is rich or poor, high or low, white or black. A church from which the meanest beggar of the street is shut out, is not a free church. A church from which the blackest African is shut out, is not a free church. A church from which the worst sinner is shut out, is not a free church. There must be no test of membership by position, by circumstance, or even by character. A free church has its doors wide open; no check taken, no policeman, no spy there, to watch those who come in, or see that they are "proper persons." Its only limit to admission is the capacity of its house of worship; and if any are kept out, it will not be be-

cause they are barred out or thrust out by any physical or moral force, but only because the room is exhausted, and the space is filled. A free church has no special invitations; it invites all to come, — calls them from the highways and the hedges, as well as from comfortable homes. It might prefer to have saints along with the sinners; but if Zaccheus and his household get ahead of the Pharisees in their eagerness to hear, it will not turn them out to make room for the Pharisees. It says to all, "Come, you are welcome; come just as you are. Do not stop to inquire whether this man or that man wants you, whether they would not be more comfortable if they had more elbow-room, while you are out of the way. But come, because the Church wants you, because it gives you a right there. Come, and find place where you can!" Short of this point, there is no real free church. Any kind of test is fatal to the idea. There may be unity of faith for the majority of those who worship, there may be a positive confession which most of them repeat. They may say that they believe in an atonement or in a resurrection, in one or in many articles; but their church is not a perfectly free church if a person cannot come to it who believes in none of those articles. It may sound like paradox, but it is true, that no church is perfectly free to which an infidel, or one who thinks himself such, cannot belong. A free church will admit within its doors any who are God's children.

2. Then, in the next place, that is properly a free church, where *all have an equal chance*, where there are no privileges, no distinctions; where not only all are admitted, but all are admitted on equal terms; where no one is made to see or to feel his inferiority; where there is no sign of condescension or favor; where one seat has as much honor as another, and there are no special places for rich and poor. If any have to "take the back seats" in a free church, it is because they choose to do so, or because they come too late to get the front seats. In a free church, one seat is just as respectable as another; the pews are all alike; there are no places set apart for any class. The floor is as free as the gallery. It is only a mockery of freedom, when the outer doors are wide open, but the inner doors

are closed and locked. That is what you see sometimes in Roman Catholic Churches. You may go in or go out: there is no one to hinder you; but, unless you have the key to the pews, you must stand or kneel in the aisles, and feel all the time that you are in the way of those who consider themselves to be legitimate worshippers.

Even the Apostolic free Church seems to have had trouble of this kind. The letter of James tells of distinctions that were made in that assembly in Jerusalem; how there were good places for those who came in goodly apparel and with gold rings, while the poor brethren had to stand behind, or sit at the footstool of the rich. You could see that in an American church, built some years ago expressly as a free church. The music was so excellent, and the preaching so earnest, that it became the fashion to go there on Sunday, and silks and satins rustled in those free pews. Poor people who went there, found encouragement enough in the words of the preacher, but not in the frowns of the wealthy worshippers, who did not want such society, even in the house of God. That was no more a free church than if the pews had been all owned and locked; and all the theory of the foundation could not change the fact. The poor in their coarse garments felt themselves under constraints; they were beaten back by the tyranny of fashion; they were out of place in coming there.

3. In the third place, a genuine free church is *free all the time*, not half of the time, or on occasions merely. There are Churches which pretend to claim that name, because they allow their church-building to be used by others when they do not wish to use it themselves. It is private in the morning, but it may be public in the afternoon or the evening. It is free when the regular congregation are not there, but not free when they are there. Half a loaf, perhaps, is better than no bread; but there is not much charity in giving away the half of a loaf which you do not mean to eat, and would leave only to mould or to harden. A real free church is just as hospitable in one part of the Sunday as in the other, at one time as at another. It invites all of every class, not merely to its second table, but to its first table; to sit with the guests and not with

the servants; to enjoy the best things that it has to give. That a second congregation have the free use of a church-building by no means entitles the congregation who really own the building to the honorable name of a free church. They are courteous and kind, but their church is not free.

4. And, more than in these particulars, a free church is known *as supported by free-will offerings*. It is not perfectly free, while any are compelled to give much or little to its support. Every man may give much or little as he chooses. Some may give a great deal, some may give little, some may give nothing at all; but all gifts, large or small, must be *voluntary*. No one is obliged to give any thing. A mean man may come and enjoy all he will, and thank his fortune for a cheap gospel. Well, they see him, and think what they please of him, but they let him alone; he can be mean, if he is willing to be. In a free church, there is no talk of *dues*. The promise of giving is a word of mouth and not a note of hand; and if a man fails of his promise, they will not send a sheriff after him. One is as free to give here as he is to come and go. He may give to the amount he chooses, or in the way that he chooses. If he honestly thinks that his "prayers" are worth more than his money, why, he can pay in prayers, — as I once knew a good man to do when asked to subscribe to the building of a new church. If he thinks that the honor of having his company is sufficient, why, he can stop with that, as some do. In a free church, the gift is free, of whatsoever kind or amount it is; the widow's mite or the rich man's talent. The free church wants no grudging givers. It takes what any and all choose to give, and credits them with good-will. This is the principle of a genuine free church, no matter what inequalities may grow out of it; and a church is not fairly free, until it has established for itself this principle. It is only half free, when it gives free invitations, but compels contributions; when it tells people to do as they please, but tells them just how much they *must* give.

These are the characteristics of a free church, of the kind of church which some of us would like to see established. But there are difficulties in the way of establishing such a church.

In the first place, it has a necessary cost, as much as a church of another kind, and expenses which must be met. There is a certain amount of money which must be raised; and, if this cannot be raised by free-will offering, there must be constraint used in getting it. There is the cost of maintaining the building, as in our climate a free church cannot meet in the open air; of insuring it, of repairing it, of keeping it clear of interest upon its debt, if it has a debt; of warming it, of lighting it. There is the cost of the appurtenances of worship, — the preaching, the music and song, sometimes greater, sometimes less. These expenses must be met, in a free church as much as in any other; and, on the voluntary principle, they are not always met. There is an innate sense of justice which stands in the way. The worshipper of moderate means reasons, "I ought not, with my small store, to give more than this rich man, who professes to have as much interest in the church as myself. A tenth of what he gives is really enough for me. It is wrong for me to do so much more than my share." That reasoning keeps back many gifts that would otherwise come in, and so hinders the free church from succeeding. And another difficulty in the way is, that where the connection of members in a church is so lax, where they are not bound in any way, they may easily slip out; they may act from caprice, and you never know what to depend upon. There is no certainty for the future in a church that is perfectly free. It may continue to live, but it is exposed to be broken up at any moment. Men do not like to belong to a society of any kind, which has only the cohesion of individual choice, from which there is nothing to hinder any from seceding; or in which, on the other hand, new persons coming in may vote down or vote out those who have already given their zeal or their money. These are serious, practical difficulties in establishing anywhere a church which shall be perfectly free; and there is the farther difficulty, that some who are liberal in their gifts may claim for that reason greater deference, and think that their gifts insure them the right to rule.

In spite of these difficulties, there can be a close approximation to a free church, if certain conditions of success are

observed. The first of these conditions is, that every person who is interested shall be willing and ready *to do what he can*. Let the sense of justice go! Do not compare yourself with anybody else. Ask not what your neighbor does, but only what you can do yourself. Do that, and then the rest will come right. Ask how much you can do, and not how easily you can get off. Any church is cursed from the start, when those who are interested in it are more concerned to make it cheap than to make it efficient, to find its minimum of cost than its maximum of usefulness. Let every one give as much as he can, and then there will be no complaint about deficiency. If a man can give fifty dollars in a year, do not let him stop with twenty dollars, because he has figured out twenty dollars as his equitable share. The Church will find use for all the fifty dollars. If one can only give twenty dollars, do not let him stop with ten or five dollars, because some one as able as himself only gives that amount. It is not well to make the meanness of another man the rule of your generosity. Let not your free offering be hampered either by what any other has given, or by what any other ought to give. Give freely as much as you can.

Another of these conditions is, that there shall be *no special consideration of the pecuniary or social standing*, of those who belong to the Church, whether they are rich or whether they are poor, whether they are wise or whether they are simple. Rich men are of no value in a church unless they give of their money; if they are close and narrow, they do more harm than good in it. Intelligent men are of no value in a church unless they use their intelligence for the help of the rest; of no value if they stand aloof. It is only trifling to talk of so much money in the purses of the members of the Church, unless a fair proportion of it gets into the church-treasury. A man is worth there what he brings, and not what he leaves at home. What is wanted in a free church above all things, is *liberal men*, — men who are not only liberal in their ideas, but in their acts, not only liberal in their theology, but in their donations; free-handed as well as free-thinking. We do not care what they are worth, but what they will do. The poorest widow is better

there than the richest millionnaire, if she gives her mite, while he gives nothing.

No church can be, no church ought to be, quite free. In all, there ought to be *some sense of obligation*, some sense of the members that they owe something to the Church. No man has the right to come to a church regularly, and yet not feel that he is in any way indebted to it. If he does nothing but sleep there, he is indebted, as much as he would be if he had a room in a lodging-house. He owes something for what he hears and what he sees. That he does not promise to pay, does not make his debt any less. Children do not promise to pay their parents for their early training; yet children owe parents for this, nevertheless. Every attendant at a church ought to feel himself in a measure bound to pay for what he gets, whether he is asked to pay or not. He ought to give a free-will offering, if we may make such an Hibernian statement. He ought to do at least his *share*. His moral obligation goes as far as that. A free church is not intended to release one from all obligations of decency and honor, to foster meanness, or to encourage evasion. In that way, it would do more harm than good. It only, by its very constitution, appeals more to the honor of its members. In calling for volunteers, it only says that men ought to serve. It is a miserable Christian agency, if it only affords a refuge and a religious pretext to those who want to escape the burdens which they ought to bear. You may see men in the cities, of snug fortune, and with a balance at the banker's, who take credit for humility, because they are willing to go as worshippers to the chapels for the poor. It is a gracious condescension for them to come down to that society. But they really go there because it costs nothing, and their seeming humility was only their parsimony.

Any one can come to a free church; there are no seats of honor there; it is free at all times, and the offerings which sustain it are free. But it asks of those who belong to it, who sympathize with its purpose, who find their good and their pleasure in it, to sustain it by their gifts, that the virtual pledge which their presence gives, be fully redeemed. Is this condition unfair? Is not such a free church possible?

TRACTS.

THERE has been added, during the month, to our series of tracts, one entitled "What will he preach about?" intended especially for distribution in new communities where any propose to hold a Unitarian service.

We have also begun a series of tracts for seamen. Two have been issued, entitled "Signal Gun" and "A Friendly Word."

These, like all our tracts, are for free distribution, and will be furnished to any who apply.

NEW PUBLICATIONS.

Home Life: What it is, and what it needs. By JOHN F. W. WARE. Tenth Edition. Boston: William V. Spencer.

This little volume has already found its way into many of our families, and we should be glad if any earnest word of ours in its praise could lead to its introduction to many more. In the present edition, the publishers have had the happy thought to insert, before the title-page, a blank Marriage Certificate, so that it may serve as a pastor's wedding gift. Nothing could be better suited to the purpose. — ED.

Introduction to the New Testament. By DE WETTE. Translated by FREDERICK FROTHINGHAM. Boston: American Unitarian Association.

This work, which was published ten years ago, has now been placed in the hands of this Association, and is introduced anew to the attention of all who seek a more intelligent knowledge of the New-Testament writings. It is safe to say, that, while the last ten years have witnessed great changes of opinion on many points connected with the Scriptures, and a vast deal has been accumulated that helps to illustrate them, this work of De Wette still remains a standard book, and there are few writers whose authority is to-day so universally acknowleged by persons of every denomination. We hope the time is not distant when his entire commentary will be presented in an English translation. Meantime, we commend this Introduction as an important critical help. — ED.

The New Testament. Translated from the Greek Text of Tischendorf. By GEORGE R. NOYES, D.D. Boston: American Unitarian Association. Noticed in this Journal elsewhere.

Onward. A Magazine for the Youth of America. Conducted by CAPTAIN MAYNE REID. New York: G. W. Carleton.

The Manufacturer and Builder. New York: Western & Co., 37, Park Row. A Practical Journal of Industrial Progress, to be issued monthly, with H. W. BEECHER for one of its Contributors.

OUR DENOMINATIONAL PERIODICALS.

WE feel, more than ever before, moved to call attention to the periodicals now published in our denomination: partly because of their increased promise of excellence; partly because this promise can only be fulfilled by means of increased support; and partly because the recently renewed demand for a denominational review reveals the wide desire for such reading on the part of our people.

"The Christian Examiner" is the oldest, and has in a peculiar degree the respect and attachment of the denomination; and if, during the last few years, it has opened its pages so widely to every variety of topics as to lose much of its former denominational interest, it is now the purpose of its editors to make it as nearly as possible the ideal of a scholarly review, especially in the interests of Liberal Christianity, representing the best thought of our denomination, and alive to all the great practical, intellectual, and theological issues of the day.

They earnestly invite our writers to make it the channel for the utterance of every thing helpful, and of fresh and vital interest; and if their appeal is seconded as we hope, the "Examiner" ought to, and we believe it will, receive the full support of our people. On the other hand, one way to insure the contributions of such writers is to subscribe for the Review and so give them a certainty that their articles will be widely read.

"The Monthly Religious Magazine" has been steadily growing in size and in interest and in favor, till it has deserved to be ranked among the very best religious periodicals of the day. The January number is admirable in the ability, the variety, and the spirit of its articles. In the Preface to this number, Mr. Sears, one of the editors, defines his position and his purpose in these words: "We hold very dear the fellowship of the Unitarian denomination. We believe its opportunities to be great and providential, and that it includes in the past and the present some of the best and ablest minds of the nineteenth century. But our higher allegiance is to Jesus Christ as the revelation of God; and we do not intend to drift away from this divine centre, let denominations drift as they will. We hold our place within the Unitarian communion, not for the sake of being its echoes in any thing, but exercising within it the largest and the freest utterance, and the right of applying the Christian truth and law independent of all parties and associations, but with the courtesies inspired by Christian love."

We quote this passage with peculiar satisfaction, and would gladly quote the entire Preface. There are some who, when troubled by the existence, in the denomination, of things which they disapprove, are tempted to withdraw: and, instead of using the counteracting influence which they might exert, they give themselves up to morbid complainings that things are as they are. The healthy contrast of such a position as this of Mr. Sears is most welcome, and we are sure that the wisdom of it will be justified in the influence it will secure. — Ed.

EXTRACTS FROM LETTER OF DR. MOSES BROWN.

Jacksonville, Fla., Dec. 27, 1868.

Rev. Mr. Lowe.

My dear Sir, — I will cheerfully comply with your request after I shall have had a little more experience among this people. In the mean time, I will tell you what I have done, what I want

to do, and what I believe could be accomplished through my projects. First, I have gained the confidence of the colored people of Jacksonville. I visit one of their Sunday schools every morning, frequently taking charge of the school, always a class, and addressing the school. The papers and tracts are all gone, and were very acceptable and interesting to all; I read several of them in their meetings to audiences of from five hundred to one thousand. The reading of "Zip's Vow" created a great sensation, of which the minister taking advantage, brought to the altar one hundred and fifty-four for prayers. He has told me since, that about one hundred of them had been converted! I believe I can read that tract so as to convert half the negroes in Florida, — poor ignorant souls, who think the awakening of a little emotional feeling to be religion, or experiencing religion! This evening I have given a talk on Duty, of which most of them have little idea. I had an audience of five or six hundred.

I have been obliged to discontinue my school, but it may be for the best. As strange as it may seem to you, there is not a room to be had suitable for a school for less than forty dollars a month. Those of my pupils who were regular in their attendance and are reliable, I shall meet three evenings in the week at their houses; teach a class of ladies two afternoons; meet with the choir of the African Methodist Church, just formed; and perhaps teach a little school of children in a little community just out of the city, where I have taken board.

Send me as many tracts and papers as you please: I have opportunities to send them all over Florida and southern Georgia and South Carolina; also more of the Testaments of the same kind, if you can.

I have had in my school eight licensed preachers.

I have come to the conclusion that a negro can be taught to read — after he has learned the alphabet — much quicker than a white man of the same mental capacity. They have such fine ears to distinguish sounds. I venture the opinion that in a few years some of the best elocutionists and talkers of the English language will be among the colored people.

EXTRACTS FROM REPORT OF REV. GEO. W. SKINNER.

LEAVENWORTH, KANSAS, Jan. 8, 1869.

MY DEAR MR. LOWE, — In your favor of Oct. the 20th, in which you informed me that the Committee of the American Unitarian Association had voted my Society a gift, — to aid us in the work we are seeking to do, — on certain conditions, you further said that you would like to receive from me quarterly reports.

The conditions upon which the gift was granted were accepted by the Society; and, following the suggestions of the Western Secretary, I have done what I could to serve the cause of liberal Christianity, as a missionary. On the supposition that this grant was to have effect from July to July, during the term of my second year my Society granted me a vacation from pulpit and pastoral duties here; and I preached one Sunday in St. Joe, for the new Society there, and three Sundays for the friends in Kansas City, who have now invited the Rev. Mr. Copeland to take the charge of that church. I also preached one Sunday of October, November, and December, in Atchison. Beside these sabbath services, I have spoken a number of times on week-day evenings, in Wathena, Kansas; and in Atchison. More labor of this kind would have been done during the autumn and winter, but for the unprecedentedly severe weather of the season, and sickness in my family. In all these missionary services, I have been impressed that there is far greater need of Christianizing the so-called liberal elements of Western society, than of liberalizing the faith of any class of Christians.

Allow me to say in this report to all who may read it, that no liberal church can prosper unless it be builded on sound, Christian foundations; Jesus Christ himself being the chief corner-stone. The masses associate the word "liberal" with the term "loose." And my first year's work with this Society was to commit it to Christian leadership; and whoever serves the cause of a true and liberal Christian faith in this frontier

region, whether Unitarian or Universalist, must expect to do the work of a missionary, not only as to the doctrines of religion, but the fundamentals of common morality as well.

Allow me to say, also, in closing this brief report, that, aside from a few, tried friends, who are Unitarian in their antecedents and leanings, all my earnest and sympathizing coworkers are of the Universalist wing of the liberal church. I hope this fact may not prove to be a hindrance in any way, or bar to any sympathy or assistance from the Unitarian Association. Outside the church in Lawrence, and my Society here, they constitute nine-tenths of the liberal friends in the State.

I am, most cordially, yours,

GEO. W. SKINNER.

EXTRACT FROM A LETTER OF REV. JOHN ELLIS.

PLYMOUTH, PA., Jan. 1, 1869.

BROTHER LOWE, — I received your very welcome letter of Dec. 15, last evening, and found a draft for fifty dollars in it, which I will take as a kind of New-Year's present, and feel happy over it.

It found me engaged in a meeting here at old Plymouth, in what is called the Wyoming valley, one of the most beautiful and fertile valleys of the State. But it is richer in coal than any thing else; and is a wicked place, and needs moral and religious culture very much. I have been holding a meeting here for a week every evening, and thus far it has been well attended by the best portion of the community, who manifest quite a religious interest.

Since my meeting at Wanesville closed, I have held one over at Jersey shore, a pleasant town on the west branch of the Susquehanna; which resulted in good. We have but few friends there, yet the liberal cause is growing as fast as could be expected. But oh how bitter the sectarian spirit is here, and how unlike the kind, gentle loving spirit of Jesus! I try to show them a more excellent way, both in doctrine and spirit; and I think at last some of them begin to see "men as trees walking," and will ere long see more clearly.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 7, 1868. — Present: Messrs. Padelford, Smith, Cudworth, Livermore, Crosby, Lyman, Fox, and Lowe.

The subject specially assigned for consideration at this meeting — the relation of the Association to the Sunday-school Society — was taken up, but, on account of the small attendance, was postponed until the next meeting. To provide for the present needs of the Society, a further loan of $500 was voted.

The Committee on Publications reported that books had been granted, in response to applications received, to the following libraries: Library of the Soldiers' Memorial Society, Richmond, Va.; Normal School for Freedmen, Baltimore, Md.; Lodge of Good Templars, Whitesboro', N.Y.; Peabody Institute, Baltimore, Md.; and College and Theological School, Clausenburg, Transylvania.

This Committee also reported in favor of appropriations for publishing a Memoir of James P. Walker, and a new tract for Freedmen; and their report was adopted.

The Committee on the New-England States submitted reports from Messrs. Collins, Patten, and Clifford, members of the Boston School for the Ministry, of missionary work done by them during their recent vacation.

They also recommended an appropriation of $200 to the Society in Ellsworth, Me., for the coming year, on condition their pastor should be released to do missionary service elsewhere for eight Sundays during that period; which recommendation was adopted.

The Committee on the Western States submitted reports from Rev. J. L. Douthit, Rev. G. W. Hosmer, D.D., and Rev. J. K. Hosmer; and recommended the following appropriations, which were voted: $1,500 to the Second Unitarian Society in St. Louis, Mo., to aid in building a chapel, the sum to be secured by the usual bond; $500 to the Society in Kansas City, Mo., $100 of the amount to be given to Rev. W. E. Copeland (who had accepted a call to become their pastor)

towards the expenses of removal, and $400 to be paid quarterly to the Society towards his salary, for the year beginning whenever he should enter upon his duties; $300 to Rev. J. L. Douthit, for services as missionary in Shelbyville, Ill., for the coming year; and $500 for general missionary work at the West.

The Committee on the Middle and Southern States presented a report in which they recommended that authority be given to the Treasurer, to pay to Miss Amy M. Bradley, for the work in Wilmington, N.C., the sum of $520, contributed for that purpose at the recent meeting of the National Conference; and that an appropriation of $1,500 be made to the Society in Newburg, N.Y., to aid them in building a church, the sum to be secured by the usual bond; and the report was adopted.

The Committee on Theological Education reported that an application had been received from the Meadville Theological School, for an appropriation in aid of its beneficiary fund; and they recommended that $400 be granted for this purpose, to be distributed among needy students, at the discretion of the officers of the School, and the Committee on Theological Education of this Board; and on the usual conditions.

This report was adopted.

The Secretary presented a letter received from Henry P. Kidder, Esq., resigning his position as Vice-President of the Association, on account of absence for some months in Europe; but it was voted unanimously not to accept the resignation, and the Secretary was requested, in communicating to Mr. Kidder this action of the Board, to express to him their high appreciation of his services for the Association.

The Secretary also presented a report from Rev. John F. W. Ware of the work done by him, as agent of this Association, for the collection of funds; and the following resolution was unanimously adopted: —

Resolved, that the thanks of the Board be given to Rev. John F. W. Ware for his efficient services in connection with the recent contribution to our funds; and to his parish in Baltimore, for their liberality in releasing him from his duties among them for the time, thus enabling him to do the work of the Association, without charge upon its treasury.

The Board then adjourned.

Jan. 11, 1869. — Present: Messrs. Padelford, Smith, Cudworth, Hepworth, Livermore, Metcalf, Osgood, Reynolds, Shippen, Cobb, Crosby, Kennard, Shattuck, Fox, and Lowe.

The question of the relation of the Association to the Sunday-school Society was discussed at some length; and it was then voted, that, in order to give a full opportunity to test the plan for a general collection for that Society in May, the whole subject be referred to the next year's Board.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Meadville, Penn.; Free Public Library, Chelsea, Mass.; Parish Library of Unitarian Society, Nantucket, Mass.; Free Library, in Groveland, Mass.; and State Library, Columbus, Ohio.

The Committee on the New-England States reported in favor of an appropriation of $125 in aid of the Society in Rowe, Mass., which report was adopted.

The Committee on the Western States presented reports from Rev. C. H. Brigham, and Rev. G. W. Hosmer, D.D.; and recommended an appropriation of $150 in aid of the Society in Roscoe, Ill., for the year beginning Jan. 1, 1869; which was voted.

The Committee on the Middle and Southern States submitted a report from Rev. Seth Saltmarsh, missionary at Knoxville, Tenn., and recommended the following appropriations, which were voted: $1,000, on application of the New-York and Hudson-River Conference, for the payment of Rev. W. R. G. Mellen, as their Secretary and Missionary; and $1,000 to the Society in Vineland, N.J., provided reasonable assurance should be given, that, with this aid, their debt should be paid, and they be able to retain their present pastor for the coming year, without further help; and on the further condition, that this sum should be secured to the Association, on their church edifice, by the usual bond.

The Secretary offered, for the consideration of the Board, the following suggestions: —

Two things were apparent, in connection with the opportunity for missionary work: first, that there were several min-

isters without stated and permanent employment; second, that everywhere we met with encouragement, when attempts were made. There were many places where a large proportion of the population attended no religious service; and it had been shown to be possible, if suitable efforts were made, to do much good even where no expectation could be had of establishing a permanent society. Under these circumstances, he respectfully suggested, that some plan should be at once entered upon for securing the services of those unemployed ministers who were available for such work, in missionary preaching, under such various methods as might suit the several places where it might be tried, and that this attempt be made in co-operation with the Local Conferences. To this end, he offered the following votes, which were adopted: —

Voted, that the Secretary be authorized to communicate to the Secretaries of all the Local Conferences, the desire of this Board to co-operate with their several Conferences in the support of missionary preaching, and to arrange with them such plans of operation as may be deemed advisable, subject to the approval of a Special Committee of this Board.

Voted, that a Special Committee of three be appointed to act with the Secretary for this purpose; and that a sum not exceeding $3,000 be appropriated for carrying out the plan.

Messrs. Reynolds, Livermore, and Fox were appointed to serve on this Committee; and the Board then adjourned.

INTELLIGENCE.

The Chicago Conference of Unitarian Churches was organized at Chicago, Ill., Dec. 2, 1868. Ten churches were invited, and all were represented. An essay was read by R. N. Foster, M.D., on "The Position and Work of Unitarianism;" which subject was discussed, and, afterwards, that of "Sunday-school Methods." Officers were chosen as follows: President, Artemas Carter, Winnetka, Ill.; Vice-President, J. P. Fogg, Chicago; Secretary, J. W. Gitteau, Chicago; Treasurer, C. H. S. Mixer, Chicago; Directors: D. L. Shorey,

Chicago; J. M. Varnum, Chicago; S. C. Mason, Lockport, Ill.; Rev. Zerah Masters, Kenosha, Wis.; Rev. R. L. Collier, D.D., Chicago.

Unity Chapel, erected by the Third Unitarian Society in Brooklyn, N.Y., was dedicated on Wednesday evening, Dec. 9. The order of services was as follows: Reading of responsive sentences with the choir, Rev. Alpheus S. Nickerson, of Sterling, Mass.; reading from the Scriptures, by Rev. Henry Blanchard, of Brooklyn (since removed to Indianapolis, Ind.); act of consecration, led by Rev. Samuel Osgood, D.D., of New York; original hymn, read by Rev. Charles B. Webster, of Newburg, N.Y.; prayer of consecration, by Rev. Henry W. Bellows, D.D., of New York; sermon, by Rev. Alfred P. Putnam, of the First Unitarian Society in Brooklyn; original hymn, read by Rev. Rushton D. Burr, of Yonkers, N.Y.; closing prayer, and benediction, by Rev. Frederic A. Farley, D.D., of Brooklyn.

The New Edifice of the First Congregation Church, Boston, was dedicated on Thursday evening, Dec. 10. The order of services was as follows: Reading of the "first form of evening prayer," by Rev. Chandler Robbins, D.D., of the Second Church, and Rev. Samuel K. Lothrop, D.D., of the Brattle-street Church; prayer of dedication, by Rev. George E. Ellis, D.D., of Charlestown; sermon, by Rev. Rufus Ellis, pastor of the Society; closing prayer, by Rev. Ezra S. Gannett, D.D., of the Arlington-street Church. During the service, a hymn was sung, written by Rev. Nathaniel L. Frothingham, D.D., the former pastor.

The Plymouth and Bay Conference held a meeting at Bridgewater, Mass., Dec. 13. The Committee appointed at the last meeting to consider the New Hymn and Tune Book, published by the American Unitarian Association, presented a report, accompanied by the following resolution, which was unanimously adopted: —

Resolved, That this Conference would recommend to the churches and parishes connected with it to introduce and adopt the new Hymn and

Tune Book of the American Unitarian Association (already in use in many of the churches of the denomination), and they would especially recommend this where the present supply of hymn-books is limited, worn, and a new book is needed.

A resolution was also adopted, authorizing the Executive Committee to arrange with the American Unitarian Association for the employment of a missionary within the bounds of the Conference, he to exchange with the settled pastors a part of the time, thus securing their co-operation in the work. Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, and one of the Executive Committee of the American Unitarian Association, by invitation took part in the proceedings of the Conference, made a statement concerning the new Hymn and Tune Book, and an appeal in behalf of the Sunday-school Society, showing its great usefulness, the good performed by the "Sunday-school Gazette," and the publication of Sunday-school books, and the need of more generous contributions from the churches. A proposal to set apart an hour, at future meetings of the Conference, for spiritual and religious exercises was discussed, and unanimously adopted, and the Secretary was authorized, in future notices of meetings, to designate an hour of the afternoon session for this purpose.

The Norfolk Conference held its annual meeting at Walpole, Mass., Dec. 16. The committee appointed at the last meeting to consider the plan of church organization proposed by Rev. William G. Scandlin, Secretary of the Worcester Conference, presented a report recommending such a plan, which was adopted. A discussion followed on topics suggested by the essay read at the last meeting, by Rev. George Hill, of South Dedham. Officers for the coming year were chosen as follows: President, J. Mason Everett, Canton; Vice-Presidents, Rev. Charles J. Bowen, Boston Highlands, and H. Augustus Lothrop, Sharon; Secretary, Rev. Frederic Hinckley, Dorchester; Treasurer, Jonathan H. Cobb, Dedham; Directors: Rev. William Brown, Sherborn; Rev. George Hill, South Dedham; Rev. James H. Wiggin, Medfield; Benjamin C. Vose, Hyde Park; Miss A. E. Clapp, Dorchester; Mrs. J. H. Morison, Milton.

Rev. GEORGE H. HOSMER was installed as pastor of the First Congregational Society in Bridgewater, Mass., on Thursday, Dec. 17. The order of services was as follows: Introductory prayer, by Rev. Francis C. Williams, of East Bridgewater; reading from the Scriptures, by Rev. Jacob G. Forman, of West Bridgewater; sermon, by Rev. George W. Briggs, D.D., of Cambridgeport; reading of installation hymn, by Rev. William L. Chaffin, of North Easton; installing prayer, by Rev. Abiel A. Livermore, of Meadville, Penn.; right hand of fellowship, by Rev. Thomas J. Mumford, of Dorchester; address to the people and pastor, by Rev. Richard Metcalf, of Winchester; closing prayer, by Rev. Calvin Lincoln, of Hingham; benediction, by the pastor.

THE CHURCH OF THE FIRST PARISH, in Cambridge, Mass., having been remodelled, was rededicated, on Sunday evening, Dec. 20. The services were conducted by Rev. William Newell, D.D., the former pastor, and Rev. Henry W. Bellows, D.D., of New York; the latter preaching the sermon.

Rev. JOSHUA YOUNG was installed as pastor of the Society in Fall River, Mass., on Tuesday, Dec. 22. The order of services was as follows: Invocation and reading from the Scriptures, by Rev. Henry G. Spaulding, of Framingham; sermon, by Rev. Edward E. Hale, of Boston; installing prayer, by Rev. Calvin Lincoln, of Hingham; right hand of fellowship, by Rev. William J. Potter, of New Bedford; address to the people, by Rev. Joseph H. Allen, of Cambridge; benediction, by the pastor.

THE CHURCH OF THE SOCIETY in Marblehead, Mass., having been remodelled, was rededicated on Sunday evening, Dec. 27. The sermon was preached by Rev. Edmund B. Willson, of Salem.

THE CHURCH OF THE DISCIPLES, Boston, held their first service in the vestry of their new building, on the corner of Warren Avenue, and Brookline Street, on Sunday, Dec. 27.

THE CHURCH OF THE FIRST PARISH, in Dover, Mass., hav-

ing been completely renovated, was rededicated on Sunday, Jan. 3. The sermon was preached by Rev. Calvin S. Locke, of West Dedham, who at present has charge of the Society.

The Suffolk Conference held its regular bi-monthly meeting, Wednesday evening, Jan. 13, at the vestry of the Church of the Disciples, Boston. Rev. Edward E. Hale, at the request of the Government of the Conference, presented a report, "The Work of the Churches in Local Charities," which was discussed, and then referred to the Executive Committee.

Rev. W. S. Barnes, formerly of the Baptist denomination, was installed as pastor of the First Unitarian Society in Woburn, Mass., on Friday, Jan. 15. The order of services was as follows: Introductory prayer and reading from the Scriptures, by Rev. Rufus P. Stebbins, D.D., of Cambridge; sermon, by Rev. James Freeman Clarke, D.D., of Boston; installing prayer, by Rev. William P. Tilden, of Boston; right hand of fellowship, by Rev. Richard Metcalf, of Winchester; address to the people and charge to the minister, by Rev. Charles Lowe, of Somerville; benediction, by the pastor.

The Third Annual Meeting of the Worcester Conference was held at Marlboro', Mass., Jan. 19 and 20. A sermon was preached by Rev. Alpheus S. Nickerson, of Sterling. The Secretary presented his Annual Report, which embraced a statement of the general condition of each society, the number of members of the church and the Sunday school, and the amount contributed by each society to the American Unitarian Association for general denominational work.

The subject for discussion, "Itinerancy and lay effort for the sustaining of regular religious services when without a settled minister," was introduced by an essay by Mr. George Forbes, of Westboro'. Officers for the coming year were chosen as follows: President, Hon. Phineas Ball, Worcester; Vice-Presidents, Rev. Alonzo Hill, D.D., Worcester, and George C. Davis, Northboro'; Secretary, Rev. William G. Scandlin, Grafton; Treasurer, John C. Otis, Worcester; Directors: Rev. Rush R. Shippen, Worcester; William D. Peck, M.D., Ster-

ling; Mrs. J. W. Wetherell, Worcester; T. S. Blood, M.D., Fitchburg; Rev. Edwin G. Adams, Templeton; Miss Charlotte Fisher, Lancaster.

Mr. SAMUEL R. PRIEST was ordained as pastor of the First Congregational Society in Uxbridge, Mass., on Wednesday, Jan. 20. The order of services was as follows: Introductory prayer, by Rev. Henry F. Jenks, of Fitchburg; reading from Scriptures, by Rev. Adin Ballou, of Hopedale; sermon, by Rev. Rufus P. Stebbins, D.D., of Cambridge; ordaining prayer, by Rev. William B. Smith, of Walpole; charge, by Rev. George S. Ball, of Upton; right hand of fellowship, by Rev. Henry F. Jenks; address to people, by Rev. John Boyden (Universalist), of Woonsocket; closing prayer, by Rev. David P. Lyndsley, of Mendon; benediction, by the pastor.

Rev. W. ELLERY COPELAND, of Brunswick, Me., has accepted a call from the new Unitarian Society, in Kansas City, Mo., and will enter upon his duties there the first of February.

Rev. RUFUS P. CUTLER, of Brooklyn, N.Y., has accepted an invitation from the Unitarian Society in Charleston, S.C., to supply their pulpit during the winter.

Rev. JASON F. WALKER has closed his connection with the Society at East Saginaw, Mich.

Rev. H. C. DELONG, late pastor of the Universalist Society in Danvers, Mass., has accepted a call from the First Parish (Unitarian) in Medford.

Rev. J. F. WATERHOUSE, formerly of the Christian denomination, has accepted a call from the First Unitarian Society in Clinton, Mass.

Rev. EDWARD H. HALL has accepted a call to settle as colleague pastor over the Second Congregational Society in Worcester, Mass.

Rev. JUDSON FISHER, formerly of Lebanon, N.H., has accepted an invitation to preach to a new Unitarian Society, in Mattoon, Ill.

Mr. W. A. P. Willard has accepted a call from the First Parish in Warwick, Mass.

The New Edifice erected by the Christian Union Church in Stoneham, Mass., was dedicated on Friday evening, Jan. 1. Rev. George H. Hepworth, of Boston, preached the sermon; and the other exercises were conducted by the pastor, Rev. E. Baxter Fairchild, and others.

Rev. Courtland Y. De Normandie has resigned the charge of the Society in Fairhaven, Mass.

Rev. Charles Noyes, of Northfield, Mass., has been granted a temporary leave of absence by his society, and accepted an invitation to take charge, for three months, of the Society in New Orleans, La.

Rev. William R. G. Mellen, for more than a year past Secretary of the New-York and Hudson-River Conference, has accepted a call from the First Unitarian Society in Detroit, Mich., and will enter upon his duties there the first of February.

Rev. John M. Merrick, who, for the past two years, has had charge of the Universalist Society in Foxborough, Mass., has accepted a call from the Unitarian Society in Charlestown, N.H.

Rev. Charles C. Salter, having decided to withdraw from the ministry, has resigned the charge of the Society in Arlington, Mass.

The Office of the Western Secretary of the American Unitarian Association, Rev. Carlton A. Staples, in Chicago, will be removed, on the first of February, to the new store of the Western News Company, corner of Madison and Dearborn Streets, of which John R. Walsh is the managing agent, and which is one of the largest houses of the kind in the country. Here will be always kept on sale a full assortment of the Association's publications, as well as all other Unitarian books.

1868. ACKNOWLEDGMENTS.

Nov.	24.	From	Joseph Granger, as annual membership . . .	$1.00
	25.	„	Henry P. Kidder, Esq., Treasurer National Conference, the following sums pledged at meeting in New York, for India Mission: —	
			Westminster Society, Providence, R.I. $100.00	
			Church of Messiah, New York . . 100.00	
			———	200.00
	27.	„	S. F. Whitney, as annual membership . . .	1.00
	30.	„	Westminster Society, Providence, R.I., additional	6.00
Dec.	1.	„	Hon. T. D. Eliot, New Bedford, as amount pledged by him at meeting of National Conference, for India Mission	25.00
	2.	„	Third Society, Hingham, additional	5.00
	4.	„	Society in East Cambridge, additional . . .	5.00
	4.	„	Society in Sudbury, for "Monthly Journals" .	8.00
	7.	„	Rev. G. W. Stacy, as annual membership . .	1.00
	9.	„	Society in Lancaster, N.H., as amount pledged at meeting of National Conference, for India Mission	25.00
	11.	„	First Parish, Portland, Me., for "Monthly Journals"	30.00
	15.	„	Mrs. L. P. Wood, Springfield, Ill.	20.00
	16.	„	First Society, Salem, for "Monthly Journals"	34.00
	19.	„	Third Religious Society, Dorchester, for "Monthly Journals"	13.00
	26.	„	Rev. John Clark, as annual memberships . .	2.00
	29.	„	Rev. H. C. Badger, as annual memberships . .	2.00
	30.	„	Rev. G. G. Withington, and G. A. Peabody, as annual memberships	2.00
	31.	„	Joseph Curtis, as annual membership . . .	1.00
1869.				
Jan.	1.	„	Rev. Daniel Bowen, and F. P. Denny, as annual memberships	2.00
	2.	„	William Dyer, as annual membership . . .	1.00
	4.	„	J. W. Kerr, Pittsburgh, Penn.	5.00
	5.	„	Society in Wilmington, Del., for missionary work in Middle and Southern States Conference	25.00
	6.	„	Friend in Providence, R.I.	45.00
	6.	„	Society in Germantown, Penn., for missionary work in the M. and S. States Conference .	50.00
	7.	„	Rev. George Leonard, as annual membership .	1.00
	11.	„	"A collection made by some ladies," . . .	150.00
	11.	„	Society in Concord, Mass., additional	20.00
	11.	„	Rev. J. C. Parsons, and E. Norris, as annual memberships	2.00
	12.	„	Mrs. Abel Adams, Brookline	50.00
	13.	„	W. T. Piper, as annual membership	1.00
	14.	„	Rev. J. B. Beach, as annual membership . .	1.00
	15.	„	Society in East Bridgewater, additional . . .	5.00
	15.	„	A Lady in Boston, for general purposes $75.00	
			India Mission 50.00	
			Meadville School 50.00	
			———	175.00

MISSIONARY SUNDAY CONTRIBUTIONS.

The following sums have been received, in response to the appeal made at the request of the National Conference, in addition to those already acknowledged. Some societies, where collections have been taken up, have not yet sent them in, having retained the sum contributed in the church, to add to it by subsequent subscription. It is, of course, very desirable that every society that wishes its contribution considered a response to this appeal, should finish its work, and send in the amount at once.

Where the contribution in this list is supplementary to one made in response to the appeal of the Association in January last, the fact is indicated by placing immediately after the name of the society the amount then contributed.

Society in Peterboro', N.H. ($60)	$50.00
,, ,, Clinton	25.00
,, ,, Canton ($100)	83.87
,, ,, Newburyport	106.00
,, ,, Augusta, Me.	44.00
,, ,, Houlton, Me.	22.18
,, ,, Tyngsboro'	11.00
,, ,, Littleton	90.00
,, ,, Lynn	71.50
,, ,, Uxbridge	51.00
,, ,, Union Springs, N.Y.	21.00
,, ,, Brighton	66.80
,, ,, Kingston	42.26
,, ,, Marietta, Ohio, additional	5.00
,, ,, Warwick	14.45
,, ,, Walpole, N.H.	60.00
,, ,, West Bridgewater	60.00
,, ,, Ashby	44.55
,, ,, Burlington, Vt. ($190)	50.00
,, ,, Upton	73.00
,, ,, Trenton, N.Y. ($10)	65.00
,, ,, Westboro'	23.15
,, ,, Madison, Wis.	5.00
Mt. Pleasant Society, Boston Highlands, additional	5.00
Society in Concord, N.H.	76.00
First Parish, Hingham	$150.27
Society in Detroit, Mich.	31.25
,, ,, Chelmsford	56.40
,, ,, Walpole, Mass.	48.00
Rev. Dr. Putnam's Society, Boston Highlands	3200.00
Society in Groton	113.42
,, ,, Salem (Barton Sq.)	100.00
,, ,, Dedham ($328.23)	83.73
,, ,, Templeton ($100)	50.00
,, ,, Yonkers, N.Y.	250.15
Rev. Dr. Bellows's Society, New York	3028.86
Society in Lowell	734.78
,, ,, Duxbury	21.95
,, ,, Groton Junction	30.25
,, ,, Westford	30.06
,, ,, Haverhill, additional	30.00
,, ,, Nashua, N.H.	100.00
,, ,, Marlboro', additional	1.00
,, ,, Syracuse, N.Y. ($189.55)	256.05
,, ,, Bridgewater	50.00
,, ,, Lancaster, Mass.	200.00
,, ,, Hudson	31.00
,, ,, Deerfield	80.00
,, ,, Plymouth	135.51

The following sums have also been received:—

Through Rev. John F. W. Ware:	
James Reed, Boston	$100.00
Marshall Stearns, Brookline	50.00
S. H. Fessenden, Boston	25.00
C. E. Ware, Boston	50.00
W. H. McCartney, Boston	25.00
Mrs. C. P. Curtis, Boston	25.00
A. W. Goddard	20.00
Alexander Moseley, Boston	100.00
Carried forward	$395.00
Brought forward	$395.00
Francis Alger, Boston	50.00
A friend	100.00
,, ,,	2.00
,, ,,	5.00
,, ,,	2.00
	554.00
Mrs. Augustus Hemmenway, Boston	50.00
G. B. Farnsworth, Boston	100.00
A friend, through H. W. F.	3.00
Member of Society in Arlington	10.00
A friend in Medford	10.00
F. W. Haynes, Rutland, Vt.	40.00